

Developing Prosocial Behavior Of Early Children: Learning From “Adit & Sopo Jarwo”

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Abstract: This article explored the description of prosocial behavior inserted in the film of “Adit and Sopo Jarwo” which can be taught to early children. The data was collected by documentation. This descriptive qualitative research analyzed five episodes of the selected film. Those episodes were taken from Season 1 and Season 2. The results showed that “playing with playmates” found in the 3rd film, “caring about others” found in all films, “sharing (good and/or bad) experiences” found in the 4th film, “cooperative with others” found in the 1st until the 4th film, while “considering others (tolerance)” found in the 1st and the 3rd films. Further, “borrowing and lending out something to others” found in film 3, “showing enthusiasm” found in all films except film 4, “obeying the games/the rules” found in film 3, and “appreciative to others” found in film 1, 3, and 5. All of those prosocial behaviors can be taught to early children.

Keywords: Prosocial Behavior, Early Children, Adit and Sopo Jarwo.

INTRODUCTION

On one occasion, there were a number of people who were busy playing smartphone while in line at the registration counter of hospital. It could be said that between 10 people only 2 persons who did not hold smartphone. The two persons preferred to talk to the people nearby. A moment later, there was a person who felt queuing in advance was preceded by the person who got the queue number later. She just realized that she was engrossed in her smartphone when her number (of queue) was called.

This kind of incident is certainly uncomfortable for some people. Moreover, for those who come from afar and only that time alone the opportunity she/he has to check in the hospital. Fortunately, the incident is more potentially harmful to the individual, not much harm to others.

On a different occasion, there was a woman in Batam who had an accident to death. Allegedly, the woman was playing mobile phone while driving.¹

The events above provide an example of negligence of persons to the conditions around them. They were busier with the communication tool in the form of a smartphone though it was not actually used to communicate. Further, even if they communicate, the other person is the

¹ Ilham Safutra, “JPG Today.” Accessed October 29, 2017. <https://www.jawapos.com/read/2017/05/10/128944/main-hp-saat-berkendara-begini-akibatnya-tragis>.

person who is not directly in front of them. In fact, if traced from social norms, the person should prioritize an interaction that impact on the security of themselves and the people around them.

As an effort to prevent similar incidents, in a state in the US there is a rule that citizens should not use smartphones while crossing. The rule named “Smartphone Zombie” was applied in the City of Honolulu, Hawaii, USA. Brandon Elefante, a member of the Honolulu City Council, has argued why the Hawaiian capital should apply the new rules. Given the report of the State Highway Safety Association, the number of pedestrians killed in the United States reached 5,987 people this year (2017), up nine percent compared to last year. The report explains, the phone becomes a major factor in the rise of the death rate of pedestrians. The phone, according to reports from the association, interferes with vision and mental periodically for both pedestrians and drivers.²

Besides through the issuance of regulation as done in Hawaii, another effort to foster social life (hereinafter called prosocial behavior) is through education. In Indonesia, education is believed to have a vital role. Education is considered to be a preventive alternative because education builds a better new generation of nation. As a preventive alternative, education is expected to develop the quality of future generations of the nation in various aspects that can minimize and reduce the causes of various problems. It is acknowledged that the outcomes of education will be visible in the immediate impact, but have strong endurance and impact in the community.

Education is done at various levels, from preschool to higher education. Education can be done in formal and non-formal environments. In formal environments, kindergarten teachers, for example, can provide various media to stimulate the child's prosocial behavior. Even so, parents at home can present a learning medium for children to increase their intrapersonal and interpersonal intelligence.

It is known that media of learning consists of audio, visual, and audiovisual. Based on the statement of a number of kindergarten teachers in Salatiga, these medias have also penetrated in early childhood education. Examples of audio media used are a collection of children's MP3 songs and recorders on mobile phone. The visual media used such as images of animals, fruit, transportation, and others. The audiovisual media used such as cartoon videos, animal videos, transportation, and more.

Learning media in the form of film, for example, has become one of the media that is usually used in early childhood education unit, especially in a kindergarten that has accessibility to it. Due to the demands of the government to use technology and information in early childhood, the teacher must be smart to choose a movie that will be used as a medium of learning. Unfortunately, not all movies can be used for it. The implication, teachers and parents need to be careful in determining the film that will be shown to the children.

If you look at the number of Indonesian films and non-Indonesians that are increasingly widespread in the television, the viewers can certainly observe how many films are actually worthy or not shown to the child. For example, it was reported that one of the films had been

² Fernando Lumowa, “Internasional.” Accessed October 29, 2017. <http://manado.tribunnews.com/2017/10/26/jangan-coba-coba-main-handphone-sambil-jalan-di-kota-ini-anda-bakal-kena-denda>.

reprimanded by the Indonesian Broadcasting Commission (KPI). The broadcasting of AL was considered not pay attention to provisions on protection of children and adolescents as well as broadcast program classification as set out in the Guidelines of Broadcasting Behavior and Standards KPI Program 2012. In AL, there is a scene that is not eligible to run for the time of 08:00 pm, since it is time for children to learn. The program broadcasts quite a lot of content that leads to violence (fights) and inappropriate behavior (motor racing). The Central KPI assesses that the content may have a negative impact on the audience.³

Worthy and inappropriate film to watch still reap the pros and cons. However, cultures and norms in Indonesia have implicitly shown that there are things that must be considered for parents when home television is on and is watched by their children.

Based on the results of a mini survey in PIAUD Department IAIN Salatiga, it was found that there are scenes in films that are not fit for children to see. These scenes are about violence, strife and hostility, war and murder, gossip, and romance. On the other hand, scenes which are worth seeing include friendship, sports, prestigious activities, and activities that reflect the loving efforts of the environment.

This is reinforced by the government regulation in the form of Indonesian Law N. 32 of 2002 on Broadcasting. Article 35 states that the content of the broadcast must be in accordance with the principle, purpose, function, and direction of the broadcast. While Article 36 explains as follows:

1. The content of the broadcast shall contain information, education, entertainment, and benefits for the formation of intellect, character, morals, progress, nation power, maintaining unity and unity, and practicing Indonesian religious and cultural values.
2. Broadcast content of television broadcasting services, organized by Private Broadcasting Institutions and Public Broadcasters, shall contain at least 60% domestic events of the event.
3. The content of the broadcast shall provide protection and empowerment to a special audience, i.e. children and adolescents, by broadcasting the event at an appropriate time, and broadcasters shall state and/or mention the classification of audiences in accordance with the content of the broadcast.
4. The neutrality content of the broadcast shall be maintained and shall not prioritize the interests of certain groups.
5. Broadcast content is prohibited:
 - a. slanderous, inciting, misleading and/or lying;
 - b. highlight elements of violence, obscenity, gambling, drug and drug abuse; or
 - c. tribal, religious, racial, and intergroup.
6. The content of the broadcast is prohibited from plagiarism, humiliation, harassment and/or disregard of religious values, the dignity of Indonesian human beings, or damage to international relations.

Article 48 also states that broadcast content standards are at least related to:

1. respect for religious views;
2. respect for personal things;

³ Panditio Rayendra, "Film, TV, Musik-Kabar." Accessed October 29, 2017. <https://www.tabloidbintang.com/film-tv-musik/kabar/read/62514/sinetron-anak-langit-sctv-dapat-peringatan-kpi-ini-sebabnya>.

3. courtesy and decency;
4. restrictions on sex scenes, violence, and sadism
5. protection of children, youth and women;
6. classification of the program is done according to the age of the audience;
7. broadcasting programs in foreign languages;
8. the accuracy and impartiality of news programs;
9. live broadcast; and
10. broadcast ads

It is known that movies generally watched by children, especially early children (age 4-6 years), are cartoons. The film is a live story (story) image.⁴ Cartoon is a film that creates a fantasy of motion as a result of shooting a series of drawings depicting a change in position. Cartoon is also a picture with a funny appearance, related to the prevailing circumstances.⁵ It can be said that cartoons are entertainment films in the form of funny pictures that tell about animals and so on.

The term cartoon film is not uncommonly compared to the animated film. Animation is defined as a television show in the form of a series of paintings or images that are mechanically driven electronically so that the screen appears to be moving.⁶ Furthermore, it is also known that the cartoons broadcasted in Indonesia have come from within the country and abroad. Foreign cartoons that still aired include “Upin & Ipin” and “Shaun the Sheep,” while domestic cartoons that still often aired are “Keluarga Somat” and “Adit & Sopo Jarwo.”

If you look at some of those cartoons-and even non-cartoons, it's not impossible that any activity done by the characters in the movie will be imitated by children. The implication, parents will be very happy if the child manages to imitate a good character. Conversely, parents will be upset when the character imitated is a figure that performs negative activities. In fact, Maria Montessori has suggested that early children have “The Absorbent Mind”. Children all times absorb information (speech and/or action) that enters into their memory.⁷

However, most parents think all cartoons are safe for children to watch. Thus, the parents let their children be free to watch cartoons without guidance. In fact, not all cartoons are intended for children.

Central KPI Commissioner Dewi Setyarini said the role of broadcasters and parents determines children to watch cartoons that are appropriate or appropriate for them. For example, parents should know and select the appropriate cartoon film, safe, and no harm to their children.

“We can say that not all cartoons can be watched and safe for children. There are many cartoons that contain elements of violence and pornography,” said Dewi when receiving a visit from a student of the Faculty of Communication, State University of 11 March Surakarta, at the Central KPI office, Tuesday (17/10/2017).

⁴ **Error! Main Document Only..** Accessed October 29, 2017.

⁵ <http://kbbi.web.id/kartun>. Accessed October 29, 2017.

⁶ <http://kbbi.web.id/animasi>. Accessed October 29, 2017.

⁷ Lesley Britton, *Montessori Play and Learn: A Parents' Guide to Purposeful Play from Two to Six* (New York: Crown Publishers Inc., 1992).

In addition to parents, add Dewi, broadcasters also help determine the comfort and safety of children watching. And, the role held by broadcasters is the beginning of whether the film will have a good impact or vice versa.

If the cartoon content is safe, contains a moral message, educate and there is no element of violence and pornography, it means the cartoons are classified safe for children and all ages. If the cartoon contains elements of violence or negative elements that are not suitable for children to watch, broadcasters must be observant how to place the film in adult broadcast hours.⁸

Well, “Adit & Sopo Jarwo” seems to have a chance to be a medium of prosocial behavior stimulation for early children. The reason is this film becomes one of the domestic films that every day aired. The film is aired on MNCTV at 01.00 and 05.30 pm. Therefore, it has chance to be watched by children.

Based on the explanation above, the problem in this work can be formulated as follows, “What kinds of prosocial behaviors in “Adit & Sopo Jarwo” and that can be taught to early children?”

Actually, the researches about prosocial behavior have been done by some researchers. Maryani, M. Syukri, and Dian Miranda found that there was an increased ability prosocial behavior through the media animated film “Upin and Ipin” in children aged 5-6 years in RA.⁹ Nancy Eisenberg, Sharlene A. Wolchik, Laurie Goldberg, and Ilene Engel also studied the same topic. They found that both maternal and paternal valuing of compliance were negatively related to the mothers’ use of reinforcement for children’s spontaneous prosocial behaviors.¹⁰ On the other hand, Siti Nurul Nur Hidayati found that the cartoon film “Adit & Sopo Jarwo” could effectively increase the speaking skills of 4-5-year children in TK Salma Insani Kediri.¹¹ This work is different to these previous researches, since it focused on prosocial behaviors in “Adit & Sopo Jarwo” which can be taught to early children.

RESEARCH METHOD

This work used a descriptive qualitative method. The data was collected from Youtube by documentation. There were five episodes of “Adit & Sopo Jarwo” observed and then were analyzed through Miles and Huberman’s steps of analysis. The two episodes are the films of Season 1 (2014), and three others are from Season 2 (2015). The analysis itself contained data reduction, display, and conclusion/verification. The research was done from the middle of September until the middle of October 2017.

⁸ RG., “Tidak Semua Film Kartun Aman untuk Anak.” Accessed October 29, 2017. <http://www.kpi.go.id/index.php/id/umum/38-dalam-negeri/34148-tidak-semua-film-kartun-aman-untuk-anak>.

⁹ Maryani, M. Syukri, and Dian Miranda. “Peningkatan Kemampuan Perilaku Prosocial Melalui Media Film Animasi Upin dan Ipin pada Anak Usia 5-6 Tahun,” *Jurnal Pendidikan dan Pembelajaran Untan* 4, no. 7 (2015).

¹⁰ Nancy Eisenberg, Sharlene A. Wolchik, Laurie Goldberg, and Ilene Engel, “Parental Values, Reinforcement, and Young Children’s Prosocial Behavior: A Longitudinal Study,” *The Journal of Genetic Psychology*, (2003): 19-36.

¹¹ Siti Nurul Nur Hidayati, “Meningkatkan Kemampuan Berbicara Melalui Media Film Kartun “Adit dan Sopo Jarwo” pada Anak Kelompok A di TK Salma Insani Kota Kediri Tahun Pelajaran 2014/2015” (Thesis, Kediri: PGPAUD FKIP Universitas Nusantara PGRI, 2016).

RESULT AND DISCUSSION

Prosocial Behavior

Prosocial behaviors are voluntary actions toward others such as caring, sharing, comforting, and cooperation.¹² The factors associated with the development of prosocial behaviors include:

1. Parental disciplinary techniques that stress the consequences of the child's behavior for others and that are applied within a warm, responsive parent-child relationship
2. Contact with adults who indicate they expect concern for others, who let children know that aggressive solutions to problems are unacceptable, and who provide acceptable alternatives
3. Contact with adults who attribute positive characteristics to children when they do well ("What a helpful boy you are!")¹³

The followings are prosocial behaviors presented in the first attachment of Indonesian Minister of Education and Culture Regulation N. 137 of 2014 on National Standard of Early Childhood Education:

1. Playing with playmates
2. Caring about others
3. Sharing (good and/or bad) experiences
4. Cooperative with others
5. Considering others (tolerance)
6. Borrowing and lending out something to others
7. Showing enthusiasm
8. Obeying the games/the rules
9. Appreciative to others

“Adit & Sopo Jarwo”

“Adit & Sopo Jarwo” is an animated film released on January 24, 2014 in Indonesia. It is broadcasted on MNCTV and has ever been broadcasted on Global TV and Trans TV. This film is produced by MD Animation.

¹² Robert E. Slavin, *Educational Psychology: Theory and Practice* (Boston: Allyn and Bacon, 2000), 77.

¹³ Ibid.



Figure 1 Prominent character in Adit & Sopo Jarwo

In “Adit & Sopo Jarwo,” there are stories about the good fellowship between Adit, Dennis, Mitha, Devi, and the cute one Adelya. Their stories are full of unexpected adventures. Adit personates as a motor, motivator, and inspiring boy for his friends in spreading times to make the dreams come true.

However, the journey is not as smooth as the highway. They have to deal with a couple of man that always looks for a loophole for a profit without effort, i.e. Sopo and Jarwo. The differences in understanding or perspective are the main ingredients that trigger an eternal “feud” between Adit Cs and Sopo Jarwo. But the enmity of both is neither physically nor emotionally.

Luckily there is Haji Udin among them, the head of RW who has served for a dozen years. The wise figure mediates between Sopo Jarwo and Adit Cs. The advices are able to restore the atmosphere of rowdy to shade.

The film was written by Eki N. F., Deddy Otara, and Zulfa Asliha. The director is Dana Riza and Indrajaya. Awards that have been obtained by this film include: (1) nomination Panasonic Gobel Awards 2015 category Children and Animation; (2) Indonesian Kids’ Choice Awards 2015 categories Favorite Cartoon nominations; and (3) the nomination of the Indonesian Broadcasting Commission Award 2015 of the Best Animation Program category.¹⁴ The newest awards obtained by Adit & Sopo Jarwo are: (1) Nomination Child Friendly Broadcasting Award by Indonesian Broadcasting Commission 2017,¹⁵ (2) the Best Animation Program in Indonesian Broadcasting Commission Award 2017,¹⁶ and (3) the Most Favorite Child Program and Animation in Panasonic Gobel Awards 2017.¹⁷

Characters in this film are: (1) Adit, the most prominent character (born 2002), (2) Dennis, Adit’s close friend who always be afraid of Jarwo (b. 2002), (3) Mita, Adit’s friend (b.

¹⁴ NN., “Adit Sopo Jarwo.” Accessed October 2, 2017. https://id.wikipedia.org/wiki/Adit_Sopo_Jarwo.

¹⁵ RG., “Anugerah Penyiaran Ramah Anak 2017: Mewujudkan Kualitas Hidup Anak-Anak Indonesia Dimulai dari Isi Siaran.” Accesed on October 29, 2017. <http://www.kpi.go.id/index.php/id/umum/38-dalam-negeri/34048-mewujudkan-kualitas-hidup-anak-anak-indonesia-dimulai-dari-isi-siaran>.

¹⁶ KPI, “Pemenang Anugerah KPI 2017.” Accessed October 29, 2017. <http://www.kpi.go.id/index.php/id/umum/38-dalam-negeri/34156-pemenang-anugerah-kpi-2017>.

¹⁷ NN., “Winners PGA 2017.” Accessed October 29, 2017. <http://panasonigobelawards.com/Winners>.

2002), (4) Devi, Adit's friend (b. 2001), (5) Adel, Adit's under-five-younger sister (b. 2013), (6) Bunda, Adit's mother (b.1979), (6) Ayah, Adit's father (b. 1978), (7) Sopo, a rather sluggish unemployed person, always with Jarwo everywhere and now becomes Baba Chang's employee (b. 1983), and (8) Jarwo, unemployed who works odd jobs and sometimes feud with Adit, although several times also work together and now become employees Baba Chang (b. 1973).

Other characters are (1) Haji Udin, a wise RW Chairman and often a mediator or solution provider for any problems caused by Sopo Jarwo (b. 1963), (2) Kang Ujang, a meatballsman (*tukang bakso*) who often tells Sopo Jarwo to wash a dirty bowl instead of because they often owe. Kang Ujang's logic is always like a Sundanese accent (b. 1989), (3) Pak Dasuki, inhabitant of Kampung Karet who always gives house duties to Sopo and Jarwo (b. 1971), (4) Jarwis, Jarwo's twin brother inversely from Jarwo (b. 1973), (5) Pak Anas, a diehard inhabitant of Kampung Karet comes from North Sumatera (b. 1968), (6) Baba Chang, inhabitant of Kampung Karet, a Chinese (b. 1962), and (7) Li Mei, Baba Chang's daughter, a university student (b. 1994).

The remaining characters include (1) Madun, Adit's friend whose good skill in football (b. 1999), (2) Ucup, a little kid, Adit and Sopo's friend. (b. 2007), (3) Mamat, inhabitant of Kampung Karet (b. 1988), (4) Kipli, Adit's friend (b. 2003), (5) Somad, Adit's friend (b. 2003), (6) Umi Salamah, inhabitant of Kampung Karet (b. 1974), (6) Bu Mina, inhabitant of Kampung Karet who always dresses up, the owner of Warteg Gaul (b. 1984), (7) Kakek, inhabitant of Kampung Karet, Pak Dasuki's friend (b. 1950), and (8) Nenek, kakek's sister (b. 1936)¹⁸

The following description is an example of brief stories of two episodes that become the object of this work.

1. A brief story of "Sahabat Sejati Takkan Pernah Mati"

When Sopo and Jarwo were enjoying *bakso* at Kang Ujang stall, Haji Udin reminded Sopo to prepare himself for the elementary equivalency exam. Then, Sopo invited Jarwo to learn after Kang Ujang promised a bonus if Sopo passed the test. Afterward, Sopo studied in a field and he was accompanied by Jarwo. Adit, then, came to ask Jarwo to teach singing because Adit would take the singing test. Jarwo undertook Adit's request on condition that Adit had a will to teach Sopo to study. Adit said "Yes" and was practicing singing accompanied by Adel in front of Jarwo. At the same time, Sopo was studying and was accompanied by Mita and Dennis.

The day of elementary school examination arrived. Sopo sat in the front row to take the exam. When Jarwo tried to whisper to help Sopo, Jarwo was banned by the committee. After the exam, Adit came to give a report to Jarwo that the practice of his singing exam received a score of B. Then, Haji Udin announced that there were 9 participants who graduated and 1 did not graduate. The one who did not pass was the one who did not present at the exam. People were also happy because of the announcement that Sopo passed.¹⁹

2. A brief story of "Adel di Mana"

¹⁸ NN., "Adit Sopo Jarwo."

¹⁹ M. Agung Hidayatulloh, "Nilai-Nilai Pendidikan Karakter untuk Anak Usia Dini dalam Film Adit & Sopo Jarwo," *ThufuLA* 5, no. 1 (2017). HYPERLINK "http://journal.stainkudus.ac.id/index.php/thufula/issue/view/262" \t "_parent"

When father played with Adel, mother called him in order to go to back. Adel was alone playing the ball in the living room. Unfortunately, the ball rolled out of the house and into the cardboard on the side of the road. Adel chased and broke into the box. The cardboard was taken by the owner to the freight car.

Dennis came and directly asked by Adit to look for Adel. They met Sopo and Jarwo. Unfortunately, they were not aware of Adel's existence. The four of them share the task of finding Adit's sister.

When Sopo and Jarwo rested under a tree, they accidentally saw Adel in a tree limb and she engrossed in seeing two people searching for her. Jarwo also called Adit who was not far from the scene. They were confused about how to lower Adel.

A moment later, Haji Udin came and was stunned to see Adel in the tree. Father and mother followed and asked about Adel's whereabouts. All were surprised when Adel was no longer in the tree. Apparently, Sopo became a hero because he managed to lower Adel from the tree.

Everyone finally felt happy that Adel had been found safe. Her father also noticed his negligence.²⁰

Prosocial Behaviors in "Adit & Sopo Jarwo"

After analyzing five episodes of Adit & Sopo Jarwo, it is found that all items of prosocial behaviors (presented in the first attachment of Indonesian Minister of Education and Culture Regulation N. 137 Y. 2014) exist in this film. Here are the descriptions of each episode.

Table 1 Prosocial behaviors in the episode "Hadapi Tantangan Lewati Rintangan"

No.	Behavior	Description
1.	Caring about others	Sopo pushes the Jarwo motor to be steered back
2.	Caring about others	Baba Chang gives treats to Haji Udin i.e. a glass of tea and a plate of snacks
3.	Appreciative to others	Haji Udin praises the delicious snacks provided by Baba Chang
4.	Cooperative with others	Sopo and Jarwo deliver the goods to Adit's mother
5.	Caring about others	Bunda suggests to Ayah to slowly walk and be careful
6.	Caring about others	Jarwo indirectly volunteers himself to deliver Ayah to the stasiun
7.	Showing enthusiasm	Jarwo is excited to to deliver Ayah to the stasiun
8.	Caring about others	Adit finds the ticket of his father is left and he then follows his father to the stasiun
9.	Showing enthusiasm	Adit quickly take his bicycle to deliver Ayah's ticket
10.	Considering others (tolerance)	Haji Udin pleases Adit to follow his father though Adit has almost knocked Haji Udin's motor
11.	Caring about others	Haji Udin volunteers to change Adit in delivering the ticket

²⁰ Ibid.

Table 2 Prosocial behaviors in the episode “Jaga Warung Jadi Repot Tak Terbendung”

No.	Behavior	Description
1.	Showing enthusiasm	Jarwo is eager to serve buyers
2.	Cooperative with others	Sopo and Jarwo work together to serve buyers
3.	Caring about others	Jarwo volunteered to drive Li Mei, Baba Chang’s daughter, to the bookstore
4.	Caring about others	Adit helps Sopo to serve buyers
5.	Showing enthusiasm	Adit is excited to serve many buyers
6.	Caring about others	Jarwo suggests to Li Mei to be careful and vice versa

Table 3 Prosocial behaviors in the episode “Niat Bagus Jadi Pupus”

No.	Behavior	Description
1.	Caring about others	Bunda suggests to Adit to always be careful. She also notices that Adit should quickly go home after studying with his group.
2.	Caring about others	Adit asks Dennis to ride with him since Dennis wants to buy bakso in Kang Ujang’s stall
3.	Caring about others	Adit helps Dennis to find another stall since Kang Ujang’s bakso were sold out
4.	Caring about others	Kang Ujang notices to Adit and Dennis to be careful
5.	Playing with playmates	Devi, Kipli, and their friends play together in the field
6.	Cooperative with others	Sopo and Jarwo neck and neck in taking <i>egrang</i> from their bajaj
7.	Showing enthusiasm	Jarwo is excited to show his skill in playing <i>egrang</i>
8.	Showing enthusiasm	Devi and friends is enthusiastic to learn how to play <i>egrang</i>
9.	Obedying the games/the rules	Adit and Dennis obey Jarwo’s suggestion to register to Sopo before following to play <i>egrang</i>
10.	Appreciative to others	Adit and friends praise the attractiveness of Dennis in playing <i>egrang</i>
11.	Borrowing and lending out something to others	Jarwo lends his <i>egrang</i> to Adit and friends
12.	Considering others (tolerance)	Jarwo lets Adit to play <i>egrang</i> though he is actually not sure about Adit’s competence in playing <i>egrang</i>

Table 4 Prosocial behaviors in the episode “Adel di Mana”

No.	Behavior	Description
1.	Caring about others	Dennis, Sopo, and Jarwo helped Adit find Adel

2.	Cooperative with others	Everyone works together to seek and find Adel
3.	Sharing bad experiences	Adit's father realized the mistake that he had left Adel alone so that Adel was disappeared

Table 5 Prosocial behaviors in the episode "Sahabat Sejati Takkan Pernah Mati"

No.	Behavior	Description
1.	Caring about others	Jarwo accompanied Sopo to study for the elementary equivalency exam
2.	Caring about others	Jarwo had the kindness to teach Adit singing
3.	Caring about others	Adit and friends accompany Sopo to study for the elementary equivalency exam
4.	Showing enthusiasm & appreciative to others	All pleased Sopo passed the exam and Jarwo is also happy about Adit's achievement even if he gets a B (not A)

Table 6 Summary of Prosocial Behaviors in Adit & Sopo Jarwo

No.	Behavior	Episodes				
		F1	F2	F3	F4	F5
1.	Playing with playmates			✓		
2.	Caring about others	✓	✓	✓	✓	✓
3.	Sharing (good and/or bad) experiences				✓	
4.	Cooperative with others	✓	✓	✓	✓	
5.	Considering others (tolerance)	✓		✓		
6.	Borrowing and lending out something to others			✓		
7.	Showing enthusiasm	✓	✓	✓		✓
8.	Obeying the games/the rules			✓		
9.	Appreciative to others	✓		✓		✓

Notes:

F1: Hadapi Tantangan Lewati Rintangan (Season 2, 2015)

F2: Jaga Warung Jadi Repot Tak Terbendung (Season 2, 2015)

F3: Niat Bagus Jadi Pupus (Season 2, 2015)

F4: Adel di Mana (Season 1, 2014)

F5: Sahabat Sejati Takkan Pernah Mati (Season 1, 2014)

The summary above showed that "playing with playmates" found in the 3rd film, "caring about others" found in all films, "sharing (good and/or bad) experiences" found in the 4th film, "cooperative with others" found in the 1st until the 4th film, while "considering others (tolerance)" found in the 1st and the 3rd films. Further, "borrowing and lending out something to others" found in film 3, "showing enthusiasm" found in all films except film 4, "obeying the games/the rules" found in film 3, and "appreciative to others" found in film 1, 3, and 5.

CONCLUSION

Having studied the film, it can be argued that “Adit & Sopo Jarwo”, it can be used as an alternative learning media in early childhood education. It is known that children generally learn from adults. In other words, they learn and imitate what the models say and do. This statement is appropriate to what Slavin concluded about the intervention to increase social competence of child. There are many intervention techniques designed to improve the social skills of children. Common approaches involve the following: (1) Reinforcement of appropriate social behavior. Adults can systematically reinforce prosocial skills such as helping and sharing and can ignore antisocial behavior such as fighting and verbal aggression. (2) Modeling. Children who observe models learning positive social interaction skills show significant improvement in their own skills. (3) Coaching. This strategy involves a sequence of steps that include demonstrating positive skills, explaining why these skills are important, providing opportunities for practice, and giving follow-up feedback.²¹

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²¹ Robert E. Slavin, *Educational Psychology*, 89.

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